

THE
Fine GENTLEMAN:
OR, THE
Compleat Education
OF A
YOUNG NOBLEMAN.

By Mr. COSTEKER.

Mores cuiq; sui fingunt Fortunam. Cicero.

Fortune still favours the advent'rous Youth,
Who builds his Conduct on the Basis—Truth.

D U B L I N :

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To the Right Honourable

RICHARD,

Lord Viscount COBHAM,

My LORD,



FROM a just Encomium
the World allows your
Merits, by excelling all
Others in a singular
Fame for *Politeness* and *Belles
Lettres*, I know none under whose
Influence the *Fine Gentleman* can
appear in so advantageous a *Pa-
tronage*

tronage as that of Your *Lordship's*; and therefore, in my Presumption in dedicating it to You, I court nothing but the Honour of Your Approbation; which, should I be so happy as to obtain, I am confident, Your superior Judgment (in the Esteem You are in) will be a Rule to all Others. Since the *Author's* Modesty has no other Claim than that in giving our *British* Youth a fair Opportunity to see *Vice*, and fly it; to love *Virtue*, and practise it; not in exterior Garbs and petty slight Formalities, which only serve to amuse the Vulgar, but by the interior Habits, and serious Embracement of the most solid Virtues; founded on the noble Basis of *Honour* and *Goodness*, and perfected by a distinguish'd and fine *Education*: 'Tis that, *My Lord*, is the fair Embellishment of Manners and Character, and sets off our natural Endowments with Beauties most conspicuous. 'Tis the Mother of Arts and Sciences, and
raises

DEDICATION. v

raises Knowledge to its highest Perfection; and certainly, *Education*, which we find is in Conjunction with those other Qualities that contribute to the Greatness of an *Heroick Mind*, is as amiable as any, and imparts somewhat of its own Loveliness to all the rest, especially, in the general Conduct and Person of a *Nobleman*, whose Soul is form'd for glorious Actions as noble as its Birth. All his Ideas are animated and cherish'd by *Virtue*, and a Mind so incomparably excellent is in *true Nobility* found in its greatest Purity. — From thence 'twill be easy for *Your Lordship* to judge (without the least Tincture of Adulation) how much all that have the Honour to know *You* must prize those inestimable and rare Accomplishments, and consequently, raise up an uncommon Emulation in all our *Noble Youth* to endeavour to imitate *Your* personal Excellencies — and therefore, if my devoting this Essay to *Your Lordship*, without

vi *DEDICATION.*

out Your Commands, can have any Claim to Pardon, let it be that I have shewn You my Inclination before my Obedience; and give what Name You please to the Effects of my Duty, provided You judge of them truly, and do me the Honour to believe that I am,

My LORD,

Your LORDSHIP'S

most Humble, and

most Obedient Servant,

John Littleton-Costeker.



T H E

Compleat Education

O F A

Young N O B L E M A N .

AS nothing more distinguishes any Man from the Vulgar, than the Advantages of Education, so nothing is a greater Unhappiness or Misfortune than the Want of them, by reason it is the first and greatest Step to any degree of Praise or Preferment, either in a publick or private Life. In a publick one, especially, it must be the first Introduction to an apparent Merit; 'tis that which distinguishes a Person's Excellencies, and shews both his natural and acquired Accomplishments. Without that, even the

the most virtuous, most pious, and best of Men, however happy, and contented in a private Life, would make but an odd Figure upon the Grand *Theatre of the World*; where every Actor that comes upon the Stage must personate himself in some Character or other. For it is absurd to believe that any Man could so exile himself from the World, and the improving Advantages and Charms of a publick Society, as never upon some Occasion or other, to appear in a general Assembly; then the Advantages of Education in a lesser or superior Degree, not only gives him a particular and more judicious Notion of Men and Things, from the Improvement of his natural Genius, but likewise an Opportunity of daily refining his Sentiments, and strengthening his Judgment by his constant Experience in those of other Men, which are delivered much more naturally and easy in Conversation, than are generally found in all the Books in the World; and by reason the first are the Production of Nature refined by Study and Experience, and therefore consequently what falls within a Man's own Knowledge and Reason, must be a much stronger Argument for his Judgment to side with, than to rely on the fabulous Writings of Authors, which are often upon due Inspection found to be byass'd either by Passion or Interest, rather than the sole Intent that Writing should intimate. Since the chief Aim of all Authors should be built on this Foundation; First, by impartially adhering to Truth; and Secondly, to improve and instruct their Readers, which is my only Interest in this Essay. To that end then it would be necessary to shew, how great and singular a Benefit a liberal Education is to Persons of all Ranks and Station: but in this Piece I intend to confine my Subject chiefly to that of a young Nobleman.

To begin then, I hope, it will not be thought Temerity or Arrogance in me to give my real Sentiments on the present Effects the modern Education of too many of our young Gentlemen produces, as well on their Persons as Manners; since I protest solemnly I have no other Design in this Piece but to make them all in general a Compliment of it, in hopes it may conduce to the End I intend it, *viz.* the Improvement of their Notions of Education, since I believe it will hardly be denied that the Majority of our modern Youth are so far from excelling those of the last Centuries in what then used to raise them to Emulation after Praise, I mean the liberal Arts and Sciences in the Knowledge and Practice of Virtue, that those of our present Times have hardly any Knowledge at all of them, but are much more acute than the former in the Excellency of Modes and Fashions. What a monstrous Shame is it that Men can so far debase their Sex as thus to degenerate into Foppery and Effeminacy! How great a Pity is it, that so many fine young Gentlemen, as *England* can boast of, are so ignorant of those valuable and inestimable Acquirements belonging both to Letters and Valour! How many are there, by too great and fond an Indulgence of their Lady-Mothers deprived of all the Pleasures and Advantages of Education by the Prejudice of too great a Tenderneſs! Thousands are ruined by this very Effect of a maternal Love. What Pity is it that a great and heroick Soul, formed by Nature for noble Actions as noble as its Birth, should be thus lost both to the World and to himself, by the Corruption of Mode and Custom, through the Fear of its being injured by a methodical Education, and the Care and Assiduity of *Preceptors*; his Constitution is first ruined by Indulgence, his Genius left uncultivated, and himself deprived of all but a domestick Knowledge: and thus is our young Nobleman,

bleman, by being ignorant of the more noble and politer Education of his own Sex, naturally under the Conduct and Tuition of his Mamma, becomes, instead of a fine Scholar in his Manners, a compleat Fop; the extent of his Learning to read a Play-Bill, and his Conversation to the limits of a Tea-Table. If he has a Tutor at home, as few are without, he is generally a young Collegian on his Preferment, who hardly dares exert the Authority he is invested with over his Pupil in the manner his Judgment would permit him, lest the Animadversion, (when culpable) be thought by her Ladyship either too strict or severe; then he endangers his Place, and so necessarily lies under so great a Restraint betwixt the Execution of his Duty, in respect to his Pupil, and the regard of his own Interest, that our young Nobleman falls far short of those Advantages he might reap from a greater Authority in his *Preceptor*. If his Admonition be mild, 'tis seldom observed; and therefore soon forgot; 'tis that *Je ne sçay quoi*, (as the *French* have it) in a Master of Love and Fear, that prompts a Youth to exert his Genius; and not having that Fear, he has no Sense of his Fault: simple Admonition, without Authority, makes him not dread, but despise Correction at the Hands of him he knows dares not proceed to Execution. How great that Weakness is let any one determine, but I know it too evident, and have by Experience found it too true. Thus whilst a Youth's educated at Home, (which I by no means approve of) instead of pursuing his Studies, and bringing them to that Perfection he ought, he comes into the World with the bare Name of them only, and deprives his Tutor of the Credit and Honour he might justly deserve from his Assiduity to have formed his Education regular, polite, and compleat. Thus is our young Nobleman now at Age to improve the

the Advantages of his Studies, and refine and establish a firm Judgment by the most polite and improving Conversation; but alas! how far is he from being the intellectual Man his Person represents him? vastly unknowing in the World, not much read in Books, and intirely ignorant of himself. Thus set out with the Name of a fine Education only, without the Fruits of it, the utmost of his Thoughts and Ideas are confined to the more fashionable Part of Dress; and now, according to Custom, our Beau is designed to travel, the Tour proposed is to *France, Italy, and Spain*. Were I to act the part of an impartial Inquisitor, I would ask for what? Why, most undoubtedly, I might expect to be answered, To see the World again, and perfect his Studies, and by that means compleat the fine Gentleman. Thus equipped with a fine Estate, little Learning, and less Sense; and intirely ignorant of all Languages but his own, he launches into a foreign Nation, without the least Knowledge of his own, where the Sharpers soon find him out, discover his Intellects, and make the most of him: they besiege him with tulsome Adulation, against which his feminine refined Understanding is too weak to resist. I will not dwell long upon the Subject of his stay there, supposing he has made his Tour, and seen all the most remarkable and wondrous Curiosities of those Nations, he returns a little better than he went, except the smattering a little of the Tongues, and can give us but as bad and imperfect an Account of their Nation as he was capable of giving them of ours; all the Advantage he brings from thence is their Modes and Vices, Things undoubtedly a full Recompence for the Trouble and Charge he was at to attain; but, not to be too prolix, he is now returned, and as his Glas his chiefest Idol, he admires next himself, tells him a *Belle Esprit*, the accomplished

Gentleman is seen in all the most fashionable and publick Places; the *Mall*, the *Play*, the *Ring*, the *Opera*, is dull, insipid all, without the fine Appearance of my Lord, his very Look, like the *Basilisk's* either kills or charms; the fond *Narcissus* is in continual Raptures, and none is so accomplished as himself: he is now become a constant *Devotee*, I had almost said to his Religion, but mean his *Glass*. Religion is seldom in his Thoughts, but when he prays for fair Weather; the dawbing his red Heels, or incommoding a *French* Peruke, unmans the Beau at once.

Virtue he admires, because it screens his Vices, and only uses it for Ostentation, the Graces are his Favourites, not his Faith! that he pawns to every Mistress; his Hope is their Constancy, not his Charity! for few are so happy as to be Partakers of it, unless some superannuated *Bona Roba*, minuted in Short-Hand in his Tableters, — *Sundry* Occasions! *l. s. d.* None of these, neither Faith, Hope or Charity, but the Graces of displaying a fine Diamond to the best Advantage, or a beautiful Snuff-box with a *B——dy* Picture; how much Time and Expence has been thus employ'd to make up their Superficies of a Man! and now let any one of a remarkable Understanding and Judgment tell me, whether the Education of this young Gentleman (the common one of our present Youth) answers the Expectation one ought to entertain of a young Nobleman? a Man born with all the excellent Gifts of Nature, and Advantages of the most useful and polite Education, who we one Day expect shall be a faithful and obedient Subject to his Prince, and a Friend and Protector to his Country; I am afraid, from the little Notion I entertain of Politicks, a Prince could expect but small Benefit from the Counsel and Conduct of
(such

such a Subject, whose Duty, Loyalty, and Manners are so prejudiced by Education. How fit such a one might be to officiate in Places of Trust or Government, is not my Place or Business to determine, but only content myself with this general Inference.

That the better the Education of a Nobleman, the more solid his Judgment of Things, and his Manners more polite, gentle, and refined; and therefore, consequently of more Advantage to the Publick in his Administration of Affairs, whether in a Civil, Political, or Martial Government.

Not to detain you, then, I humbly present you with my Sentiments of a regular, useful, and polite Education. To do that in a methodical and easy Manner, let us suppose at his first Entrance therein, our Pupil a young Nobleman of Six Years old, and of a quick and lively Genius; the first thing I recommend to be done, should be to be well instructed under the Care of a proper Master at home in Orthography: that done, and be capable of reading and writing true *English*, let him be transferred to some genteel Academy, where he might be well instructed in the Grounds and Principles of Religion, by reason Children seldom or never forget the first Rudiments that are impressed on their Minds, whether Vice or Virtue, but as if implanted, grows with them, and becomes habitual from their Infancy. Let *Grammar*, *Latin*, and *French* be his Studies till he is expert in them; all which will allow him seven Years to compleat, or at least to have made a considerable Progress in: these Things properly attained, let him be removed to the University, and continue with a strict and careful Tutor four Years, in that time, as his Judgment

Judgment ripens, let his Genius follow its proper Inclination to pursue those Studies he likes best, and in that time 'twill be cultivated with a prompt Aptitude to attempt every commendable Accomplishment.

If it pursues Law, many Advantages will attend the Success of his Studies, in relation both to the just Regularity and Order of his Family-Affairs, and enable him to be a compleat OEconomist, next in the Distribution of Right, either in Respect of himself, or Justice to others.

If it be Languages, let him apply to the four universal ones, chiefly *Latin, Greek, French, and Italian.*

If Divinity, innumerable are the Advantages he'll reap from it both in respect to the Conduct of his Life and Actions, and the eternal Salvation of his Soul, since the prime Author of it is God himself, who both knows Man perfectly, and is mentioned in the holy Scriptures as a * (*Philanthropos*) or Lover of Mankind; 'tis but reasonable to suppose that the Doctrines and Laws be caused to be so solemnly delivered to Mankind, and so often confirmed by Miracles, and whose System is in the Apocalypse honoured with the Title of the † everlasting Gospel, not to be succeeded by a more perfect Institution, as the *Mosaick Law* was by that, should be fitted to beget and advance solid and sublime Virtue, and be more than any other Institution, perfective of Human Nature. If

* *Titus* 3.v. 4.

† *Revel.* 14.v. 6.

If Moral Philosophy, it conduces much to the being of a good Christian, and teaches him the way of living, as *Logick* the manner of speaking and reasoning; the one regulates the Thoughts, the other the Desires of the Soul.

It teaches a Man to know, to rule, and govern himself, to worship God, reverence and obey his Parents and Sovereign, the Care he ought to have of his Friends, of natural Honesty, Probity, publick Interest, and many other commendable Duties of Life.

How amiable was moral Philosophy in *Socrates*? it cultivated his Soul, improved his Manners, and gave him a wonderful Disposition to Virtue; for, with a profound Capacity, he had a Modesty and Simplicity in his Looks and Behaviour, especially in Conversation, where he always spoke last, as he said, to know other Mens Sentiments, and by that means deliver his own to greater Advantage, as rendred him not only respected, but also admired by all Men. His Followers attributed the Veneration and Esteem his Morals met with from Men to have been the Effect of an Evil Genius; and that a *Demon* constantly attended him. It seems to me very improbable that he should deal with the Devil, and at the same time deliver to the World such excellent Precepts. That Opinion of theirs is entirely reverted in his Answer to *Xenophon*, who, when he asked if he should follow *Cyrus*? Man's Counsel, said he, is uncertain; you must advise with God. A noble Exhortation and Encouragement to Virtue. In my Opinion, all his Art consisted in his Prudence, and was unjustly and barbarously condemned to Death.

Plato,

Plato, by his sublime Ideas of Moral Philosophy, raised every Virtue to its highest Perfection, the Nature of which he explains in his *Phaedrus*, which, says he, is to purify the Mind from the Errors of Imagination by the Advantages that Philosophy affords from Reminiscence, the end of which is either to countenance and encourage all manner of Virtue, or to suppress and destroy all manner of Vice.

To make a proper Distinction between Morality, as it is in respect either *Christian* or *Pagan*, I think will not be amiss; therefore is the *Pagan* founded entirely upon a superstitious Worship in hopes of Rewards, and fear of punishments.

Indeed too many Christians confound their manner of Worship with *Paganism*; for many, to my Knowledge, pray, not for the real Love of God, or Merits of our Blessed Saviour's Intercession, but purely out of Fear they shall be damned; and in hopes their Prayers shall merit a future and everlasting Place of Rest and Happiness; which, in my Opinion, is a poor sort of Religion when it is executed in that Manner, as it proceeds thro' Force, not voluntarily; and as we are commanded from a pure and sincere Heart, 'tis basely making a sort of Debt of what is our Duty. But I shall conclude this Observation on moral Philosophy with that of *Aristotle's*, who teaches that the Beautitude consists in the noblest Action of Man, in reference to the most noble and excellent Object; a most elevated Sign of an heroick Temper of Mind, and a beautiful Emblem of the Duty of a Noble to his Prince.

If his Genius incline to natural Philosophy, it will refine both his Reason and Manners; but not without

out involving him in many intricate and difficult Sources in the Objects of Nature, and what in many will be too much for his finite Comprehension, since in every Creature from the largest to the smallest, he'll find something incomprehensible, and infinitely beyond his Understanding. Nature has her Mysteries, and we ought not to pry too narrowly into her Secrets, lest our Presumption be check'd, as *Adam's* was when he enquired of the Angel *Gabriel* into the Causes of cælestial Motions, whereof no one, I believe, ever arrived to that Excellency, as *Sir Isaac Newton*; and therefore, let us content ourselves with extending our curious Searches no farther than what may contribute to the Preservation of our Bodies in the Knowledge of *Medicinals*. Since all we know of Nature is but superficial, and God Almighty, to punish our Pride, takes Pleasure in abandoning us to our Curiosity. Let it suffice that we know the Principle of all Things without confounding them as the Ancients did, which *Thales* would have to be Water.

Heraclitus——Fire.

Anaximenes——Air.

Pythagoras——Numbers.

Democritus——Atoms.

Musæus——Unity.

Parmenides——Infinity, &c.

All that we can possibly know of Nature is— that the Power of its Virtue may be known, by the Visible effects of its Operations when all comes to all it is but Opinion, and,

*In knowing what we know ourselves are lost,
'Tis all but Probability at most.*

POMFRET.

Therefore,

Therefore, as in a curious Piece of Architecture, one false Rule makes the whole Building irregular, so one false Principle destroys the whole Body of natural Philosophy.

I would not be thought by the foregoing Considerations, to deter my young Student from the Study of Philosophy in general; but on the contrary, recommend it to him as one of his most noble and sublime Accomplishments, since he has so many brave and worthy Men for Precedents; 'twas Philosophy taught *Pythagoras* the Integrity of Manners, made *Empedocles* refuse a Crown, and prefer a private and quiet Life to all the Magnificence of Grandeur: By Philosophy *Democritus* was rais'd to the Contemplation of Nature, and renounced bodily Pleasures, that he might the more peaceably enjoy the Delights of his Soul. Besides, I'll prove it advantagious and of Use in the Christian Religion, by this Argument; If the Foundation of our Religion be established on Truth, as undoubtedly it is, the Faith of every Christian, if he believes the holy Scriptures; then, as Philosophy is nothing but the Discovery of Truth from Fiction, it is of great use in maintaining and supporting of our Religion, by a strong Confirmation of our Reason, that Religion cannot be upheld and maintained but through Faith and Truth; and therefore, as Religion is thus maintained and confin'd by Philosophy, so is it of singular Use and Advantage to promote, establish, and maintain our Religion.

But, to return to my Pupil, when he is thus initiated in the severall, or Parts of the foregoing Attainments, exchange the collegial once more for the academical Life, and now prepare to refine and polish (like a rough Diamond) not only his

his Letters but his Manners, by choice and select Masters, Men not only of Character, but, if possible, genteel, well-bred Dispositions, that he may not only improve from their Precepts and Instruction, but Examples, till such time as he has made a considerable Progress in the following Accomplishments, being no ways superfluous for the Conduct of so great a Man, *viz.* as we are to suppose he has from the Course of his Studies already attained a considerable Knowledge of

*Orthography,
Arithmetick,
French,
Latin,
Greek,
Italian,
Theology,
and
Philosophy.*

The found Basis, and principal Establishments of useful Knowledge, next follow his polite Accomplishments under these proper Heads, *viz.*

*Geometry,
Geography,
Chronology,
History,
Musick,
Dancing,
Fencing,
Riding,
Opticks,
Architecture,
and
Algebra.*



GEOMETRY.

IN the School of the *Academicks* was wrote, *Let none ignorant of Geometry enter here*, meaning the Rules of their Affections; and as a very wise Man said of his Son, that *Geometry* would teach him by demonstration to submit readily, and without Hesitation to Instruction, since the Art of *Geometry* consists in the dispositions of Lines, Points, and Figures, explained methodically, according to their different Aspects and Proportions; therefore, by being often and frequently brought to submit to Demonstration, by that Art, a Youth would the easier resign himself to the Instruction of a *Praceptor*.

The next that follows is *Geography*.



GEOGRAPHY.

Its DEFINITIONS.

GEOGRAPHY is the Description of the Globe of the Earth, and of the Sea, and is divided into *Zones, Parallels* and *Climates*.

The

The *Zones* or *Girdles* are five in Number, viz.
 1. *Torrid*. 2. *Temperate*. And, 3. *Cold*, which
 arise from the difference of the *Circles* of the
Spheres; for that between the two *Tropicks* is
 call'd *Torrid* or *Burning*. The second between
 the *Tropicks* and the *Polar Circles* are called *Tem-*
perate. And those between the *Polar Circles* and
 the *Poles* are called *Frigid* and *Cold*.

The *Circles* of the *Sphere* are 10. Six greater.
 1. *Horizontal*. 2. *Meridian*. 3. *Equator*. 4.
Zodiack. 5. *Equinoctial Colure*. 6. *Solstitial Co-*
lure. The four Lesser. *Tropick of Cancer*, *Tropick*
of Capricorn, the *Polar Artick*, and the *Polar*
Antartick; and is divided into four Parts,
 as

Europe,
Asia,
Africa,
America.

Now the Knowledge of the *Terraqueous Globe*
 is a useful and polite Accomplishment in many re-
 spects, it gives a *Bonne Eclat* to Discourse in the
 Description of any particular Country; it helps
 the Memory in so prodigious a manner, that a
 Person of an expert Reminiscence may involve
 in his Mind by that means, all the principal
 Countries, Kings, Princes, and Dominions in the
 habitable World, and have them at his Tongue's
 End, tho' never out of his native Country; besides
 the peculiar Use it is of to a Traveller, by being in
 a Capacity of giving a just and particular Ac-
 count not only of his own Nation, but others
 also: a Scholar is, by that means, capacitated to
 distinguish

distinguish Truth from the too common Report of many Travellers; who, to heighten the Admiration of one that never was abroad, will too often launch into very ridiculous Romances and Improbabilities; which a Geographer may either contradict or smile at.



CHRONOLOGY,

IS the Science of Time, whose Parts are an Age, Year, Month, Week, Day, Hour, Minute, Second.

An Age is a hundred Years; a Year the space of Time wherein the Sun passes through the twelve Signs of the *Zodiack*, and is distinguished into the *Astronomical* and *Civil* Year. The *Astronomical* comprehends the whole time wherein the Sun returns to the same Point of the *Zodiack* where he began his Course, and contains 365 Days, 5 Hours, and 49 Minutes.

The *Civil* Year is that which is adapted to the Use of all People, and contains 365 Days 6 Hours; which remaining 6 Hours in the Space of 4 Years make the Day called the odd Day, or 29th of *February*; so that Year whereon it happens contains 366 Days, is called *Bissextile* or *Leap-Year*.

The *Lustre* among the *Romans*, and *Olimpiade* among the *Grecians*, contain'd 5 Years.

The *Astronomical* Year begins when the Sun enters the Sign *Aries* about the 10th of *March*.

The *Civil* Year on the first of *January*.

The

The *Solar* Month is the time the Sun runs through the 12th Part of the *Zodiack*, and contains about 30 Days, 10 Hours and a half.

The *Lunar* Month is the time the Moon runs through the 12 Signs, and goes just 12 times faster than the Sun.

The *Romans* called the first Day of every Month the *Calends*, from the *Latin*, (*voco*) because on that Day the People were called together to consult how many Days should be reckoned to the *Nones*, so called from the *Latin*, (*dividere*) because they divided the Months into two Parts almost equal.

In the Night the Sun remains under the *Horizon*.

The *Lunar* Cycle or golden Number is the space of 19 Years, in which time the Sun and Moon return to the same Point where they began their Course.

The *Solar* Cycle is 28 Years, in which time the *Dominical* Letters, A, B, C, D, E, F, G, return back again.

The Cycle of *Indiction*, when they are got half way, 15 Years.

The <i>Lunar</i> Year cont.	354	} Days.
<i>Solar</i>	365	
	—	

The *Epact's* the difference 11

H I S T O R Y.

TO which *Chronology* is absolutely necessary.
I shall only recommend a few Particulars to

to his Use; since there are so many daily coming into the World, viz.

*Bloome,
Rapin de Thoyras,
Daniel,
Speed,
Baker,
Newton.*

The next which I, and I believe all the World must approve of, is



M U S I C K.

THE Powers of which are well known to have a most delightful and charming Ascendant o'er the Faculties of the Soul. It is a Science that bears an Affinity with the noble Frame of Man, from the Concord, Agreement, Proportion, and Assimilation of his Parts; and is now become as fashionable as agreeable.

It is attributed, as the first Inventors, to the Nine Muses — of whom a Poet speaks in the part of a Dream.

1. *Clio*, the first, was she that to me came,
And with a Sweetness equal to her Fame,
First gave me Welcome, and then ask'd my Name;
Pleased did seem, then courteously she said,
Poet, for e'er be welcome to my Aid;
The Art of Musick, Poetry and Love,
Are ever thine, if you that Gift approve.

2. *Melpomene*, the second, then drew near;
A Nymph divine, majestic and fair;

Offer'd,

Offer'd, if that to Tragedy I chose
To write, I should invoke her as my Muse.

3. Then beauteous *Thalia*, Queen of Comick
Scenes,

Whence my Genius chose *Entretienes*,
To masque the World with, if I call'd on her,
My Pen should always please, and never err.

4, 5, 6, *Euterpe*, *Terpsicore*, *Erato*,
All *tour a tour* did compliment me too.

7. The great *Calliopé* did then rehearse
To me the Beauties of Heroick Verse.

8. Divine *Urania* told me she would try
To teach me how to trace the spangled Sky;
To know the Motion of each beauteous Star,
And how they vary in their Atmosphere.

9. *Polyhymnia*, youngest Sister of them all,
Would teach me how I should my Mind rehearse
In *Number*, *Accent*, *Feet*, in *Stile*, and all
Compleat be *Musick*, *Melody* and *Verse*.

They were the Daughters of *Jupiter* and *Mne-*
mosyne.

'Tis feign'd that *Orpheus*, by his Skill in playing,
made the very Woods to follow him; again, how
Amphion, Son of *Jupiter* and *Antiope*, is reputed
to have rebuilt the Walls of *Thebes*, by his Harp.

'Tis certain there is nothing so enlivens and
animates the Soul to attempt great or noble Acti-
ons as the Powers of *Musick*, which enchants and
charms the Soul, by raising the most generous
and sublime Ideas; like Beauty, it is strong and
sweet, pleasing and irresistible; it ravishes with-
out

out Violence, captivates without Slavery, and conquers without Force.

In my Opinion, as *Musick* has so natural a Tendency to the Passions, the Ladies, as they eminently excel in the Mind, are certainly the best able to distinguish the Beauty of Harmony; and therefore, much admire the so universal Esteem which they have of *Musick*: which, by their constant Pursuits, though it serves them but for Pleasure and Recreation; yet, as it was to that charming Sex we owe the Invention of so noble and delightful a Science, to them I'll give the Preference; and may they be as much honour'd and reverenc'd by our Sex for their exquisite and refined Knowledge in *Musick*, as constantly admired and adored for their Beauty. I cannot sufficiently acquit myself in my Acknowledgments to that charming and lovely Sex for those Advantages I myself have gain'd in *Musick* from their judicious and refined Notions, but in Gratitude, allow them to be Artists far superior to the Generality of Men, with sufficient Reason too, since their Genius is generally confess'd to be more lively, and Apprehensions quicker than ours.



D A N C I N G

SHEWS the genteel and most proper Attitudes of Body, and without which no Person can be said to be well bred; by reason a fine Master not only teaches his Scholar a becoming Grace and Deportment in the Disposition and Turns of Body, but every Attitude that is most particularly adapted to such and such Motions in his general Conduct and Behaviour, without which it would appear but very awkward and unpolite.

polite. Besides, the Accomplishment of being agreeable in Company without Reservedness and Singularity; one of which would of course happen where all should be dispos'd to dance but himself, and perhaps, attended with the Ill-Manners of leaving some pretty Lady destitute of a Partner, for want of this Accomplishment; therefore, it is not only of singular Use to One's-self, but capable also of contributing to the obliging and Pleasure of Others; and vastly distinguishes Good-Breeding, and a genteel Man from a Boor.



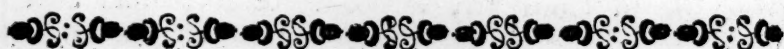
F E N C I N G

IS much of the same Nature, but gives a greater Ease and Plainness to the Limbs, by reason that *Agilite du Corps*, the French are so expert in Fencing; depending upon Judgment, and the Quickness of Motion, which is regulated entirely by the Eye; and is of singular Use to all Men, not only in that grand and natural Maxim Self-Defence, which is an Aptitude all irrational Creatures enjoy from Instinct, but also for the Defence of one's Friend, one's Sovereign and Country; most especially in a Soldier: But, as the Army is a fine Academy, so the Action is not only vastly improv'd, but animated and executed, and crown'd with that Reward of Glory and Applause due to a Man of a noble, heroick and courageous Spirit, such as I would have our young Nobleman.

The next Thing that follows is the sitting, and genteely, as well as judiciously, managing a Horse.

D 2

RIDING



R I D I N G

BEING not only a very recreative and pleasant, but also a healthful Exercise, and highly necessary for a young Nobleman: besides, a Man is never seen with that Advantage and Glory as on Horseback, especially in the noble Exercise of Arms and Valour; and therefore, is a most distinguish'd and fine Accomplishment.

Next follow



O P T I C K S.

O R,

O C U L A R O B S E R V A T I O N S.

WHICH is a most wonderful and amazing Science, that Distance should occasion such a vast Alteration in the Difference of Objects, according to the Point of Sight; which Subject is very judiciously handled in the *English Hermit*, upon a View of the Rocks. To be better inform'd of Particularities, let him apply himself to the Use of the *Microscope*, *Telescope* and *Orrery*, under the Care of some expert *Optician*, and his Observations will thoroughly recompense the

the Time he employs on those Experiments. In Allusion to Sight, I shall insert a few Lines of this ingenious Historian and Poet, Mr. *Daniel*, where he speaks of *Opticks*, in the Contemplation of Beauty.

Nature created *Beauty* for the View, like as the Fire for Heat, the Sun for Light. The Fair do hold this Privilege as due by ancient Charter — to live most in Sight. Here do the Curious with judicial Eyes contemplate Beauty gloriously attired; and herein all our chiefest Glory lyes to live where we are prais'd, and most admir'd.

Ah Beauty! Syren! fair, enchanting Good,
Sweet silent Rhetorick of perswading Eyes;
Dumb Eloquence, whose Power doth move the
Blood

More than the Words or Wisdom of the Wise,
Still Harmony, whose *Diapason* lyes
Within a Brow, the Key which Passions move
To ravish Sense, and play a World in Love.

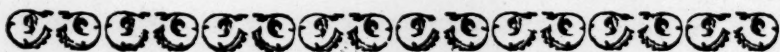


ARCHITECTURE

IS a delightful Recreation to a Nobleman; and, as few are without some stately Edifice or other belonging to themselves or Family, I cannot think it improper that he should be a compleat Judge of Building, since it has caused so great an Emulation among our present Nobility, which should be the most excellent.

To do myself an Honour by my Judgment, I must give it in Favour of the Earl of *Burlington*. Besides, the Pleasure it will afford one, by the Variety, and excellent Turns of Fancy, which our own

own Genius will produce by Application in that immense Latitude, one finds a thousand Opportunities of correcting and improving our Judgment; at least, to the forming of such Pieces as may possibly be much more suitable and agreeable to our own Taste and Fancy than another could invent; Thus is he enabled to give admirable artificial Descriptions, and build according to his own Fancy.



A L G E B R A,
O R, T H E
Syriack A R T,

CONSISTS of *Arithmetick* and *Geometry*, and is of singular Use in the fine Descriptions, and erecting of Buildings; 'tis likewise called *Literal Arithmetick*, since Letters are made Use of for Figures; and there's hardly any Science but is included in this universal one both of Letters and Numbers.



C O N C L U S I O N.

THUS accomplish'd provide him an Equipage suitable to his Birth and Quality, and give him an Opportunity of seeing every thing worthy his Time and Curiosity in all *England*; that done, and he invested with a true Knowledge of his own Nation, and Master of the Universal Languages at 20 Years of Age, send him Abroad for two Years. Now is he compleatly qualify'd for a Traveller; and at his first landing, by his *Geography* and *Languages*,

guages, is capable of informing himself more in one Month, than another ignorant of either in twelve; besides the secret Pleasure he enjoys of being, tho' an entire Stranger, in a manner naturaliz'd. Now has he the Advantages of distinguishing all the Charms of Manners and Politeness, and of shewing his own to the Honour of himself and Credit of his Country. I am confident, were all our young Noblemen educated in this manner, the *French* Court would no longer be esteem'd the Residence of Politeness and *Belles Lettres*, but must then yield to the *British* one in many degrees, by reason our young Gentlemen would not only be perfect Masters in their exterior but intellectual Perfections; and *England* will then be as fam'd for the Excellency of Manners and Politeness, as it is now for the incomparable Beauty of the Ladies.

Now when he has made his *Tour*, the accomplish'd fine Gentleman returns indeed with all the Advantages of Art and Nature; now is he justly qualify'd according to the Grandeur and Nobleness of his Birth, and capable of all imaginable Service to his King and Country. He is sensible of his Duty to God, his Sovereign, his Equals and Inferiors, through the vast Advantages of Education, capable of making a judicial Observation both of Men and Things; and drawing from thence such Inferences and Advantages as are consistent with his Honour, Reputation and Religion; by that Means he regulates his Actions, strengthens his Judgment, and refines his Notions, and lives in a most exemplary and noble Conduct, with this constant Rule of *Cicero's*,

*Genus Hominum ad Justitiam & Honestatem
natum est.*

He looks on it as his Duty to do good to every One — and indeed is, in every degree, sufficiently qualify'd for it in the Execution of those brave and generous

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The Compleat Education

rous Offices. His Humility is a most conspicuous and noble Virtue, and what vastly contributes to the Greatness of an Heroick Mind; for if Wealth, Honour, and other outward Blessings, exalt such a Man's Condition, to be humble in the midst of such Advantages, argues a Mind elevated above the Reach of Fortune, and speaks a Soul great enough to undervalue those Things that ordinary Souls admire. Thus, in the constant Pursuits of Virtue, he daily arrives at superior Degrees of Excellency; and 'tis from such Examples a Person is encouraged to become a good Christian: since he that is once so happy aspires to no less Things than to please and glorify God, to promote the general Good of Mankind, to be a Protection to the Virtuous in Distress, and to improve, as far as is possible, his personal Excellencies in this Life, and to secure to himself hereafter a most glorious and happy State in the World to come.

Thus have I ingenuously, and according to my real Sentiments, given you the just Idea I entertain of the Education of a Young Nobleman; and now let any one make a Comparison between my Pupil and those of our modern Youth; and without Partiality give the Preference to the most deserving: since I only offer my Notion intirely to Opinion, to be accepted or neglected at Pleasure: If it is so fortunate as to be approved, I shall enjoy a double Pleasure; that is, in its answering the Design I intend it, and that which I had in composing it: and therefore, it is humbly submitted to your Perusal by,

GENTLEMEN,

Your most humble Servant,

DON CASTILLO.

F I N I S.